

THE BURMA NEWS



MARCH, 1937

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

Letter

Dear Mr. Chaney,

You are aware that, when Drs. Rushbrooke and Truett were with us last year, a start was made toward the formation of a Baptist Union of India, Burma and Ceylon. The tentative executive were instructed to proceed with the project, if twelve bodies signified their intention to join, and backed the notice up with a Rs. 5/- fee, before April 30 of this year. So far ten have so signified, and there is little doubt that the required number will be made up. The next step will be a meeting of the executive this summer to further the organization, and the communication of their suggestions to the secretaries of all bodies concerned.

I increasingly feel the need of some such step. In India, at least, our Baptist churches and missions are not making a worthy contribution to the commonwealth of Christ. We have been and are too individual and isolated from each other.

We are, as a matter of fact, at the cross roads. Are we to continue down the road of ever-done individualism — each field, institution and body too largely a law unto itself, without that mutual consultation and cohesion which alone will enable us to join worthily or effectively in large movements of the Kingdom of God? If we do, my fear is that our distinctive contribution will be relegated to backwaters, never really influencing the stream of Christian life; while elsewhere this heritage will be lost in schemes of union that are merely absorption in other bodies.

Or are we to set out towards an increasingly effective co-operation with those of the immediate and the wider Family of Christ, realizing the need of a true unity in face of the surging foes of the Cross? Only thus can we realize our destiny, and be worthy of our splendid past. If, in this process, we are not to loose our distinctive message and life, never more urgently needed than to-day, the first step will be to set our own house in order, to clearly and resolutely realize our place in, and contribution to, the common good of the cause of Christ in these lands, and to develop, in fellowship and co-operation with all the Lord's people, that national leadership which is so glaringly absent in many sections, when we meet in inter-mission gatherings.

These two principles, loyalty to that which the Lord has committed to us as a people, and the realization of a real unity with our fellows, must be reconciled and established in our thought and action. It is our great and immediate task. How can we achieve this unless we get together? I believe that every people of God in these dominions will wish us well

in the enterprise, for we shall be infinitely more valuable as an ally when we are a united body, than as at present, a too large, scattering of missions, churches, institutions, and fields. Time presses. The N. C. C. wish us to appoint representatives to their new organizations on a nation-wide basis. If we are to realize the dream of a World Congress in India, in 1944, the invitation will have to be presented in Atlanta in 1938. Please let me have your frank opinion on these matters, and your estimate of how your folk regard the enterprise? I hope that, if your body has not already responded, we shall hear from you within the next two months. The secretary is Mr. C. Goldsmith, "Vidyaloy," Jorhat, Assam.

Yours in His Service, J. B. McLaurin.

The above letter was received from Rev. J. B. McLaurin, D.D., and it puts a great need so well that I have asked Mr. Smith to print it in THE NEWS. May I add this further request, namely, that this matter be made a matter of business at your Association, if it has not already taken place. If possible we ought to be linked up with this movement through the membership of the Sgaw Karen Convention, the Pwo Karen Conference, the Burma Baptist Mission Society, and the All Burma Convention. Can you not take this matter up with some of the leaders of the language group to which you belong, and see that this is brought to pass. Field Secretary.

D. V. B. S. Notice

It is again time to remind you all of the value and desirability of holding Daily Vacation Bible Schools in town and village. And please send in your reports as promptly as possible. Blanks may be had on application. The new Handbook is on sale for Rs. 1/4 and 1/8, according to binding. It contains much helpful new material, 30 songs and 50 choruses, picture stories etc. Separate pictures to go with the stories may be obtained at one anna per sheet of 16 pictures.

Ma Hannah has a full program ahead of her till the end of April. In the rains she is to give all her time to the Bible schools and seminaries so will not be available for calls to upper Burma till the end of Sept.

Please send letters and enquiries c/o A. B. M. Press, Box 100, Rangoon.

Sale

We have bound up six extra volumes of THE NEWS for 1936, in green cloth. Price: Rs. 1/8 per copy. A. B. M. Press.

THE BURMA NEWS

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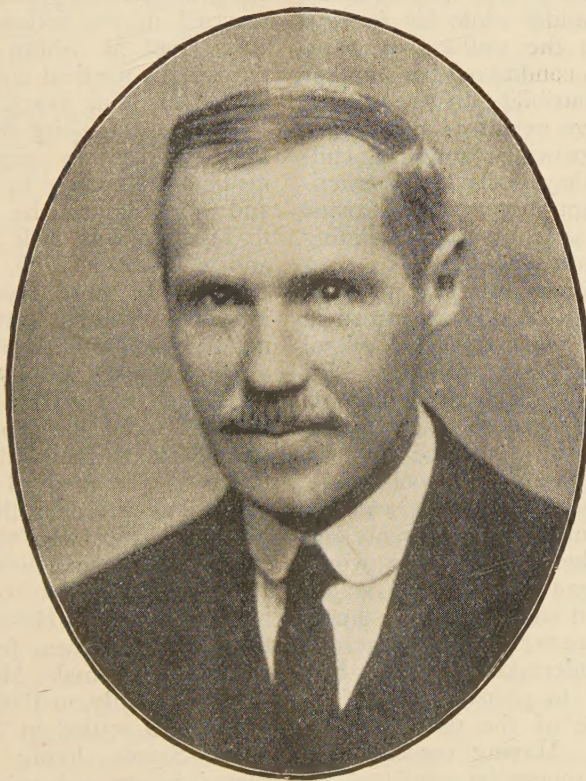
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Rangoon, Burma, March, 1937

No. 3



REV. A. H. HENDERSON, D. D.

Rev. A. H. Henderson, D.D.

1866—1937

Albert Hailey Henderson was born February 27th, 1866, in Clifton, Jamaica, West Indies. He was the son of English missionaries who were giving their lives to the task of the redemption and elevation of the negro freedmen of that island. His childhood experiences were redolent with missionary incident with which he became familiar as the peculiarities of the people were shown in their religious practices. His father toured among the churches, riding on horseback so incessantly that he frequently slept in the saddle while his faithful horse kept to the well-known path. Under these conditions his mother had the responsibility of the station work to a large extent as well as the care of the growing family of children. Since they worked with practically no foreign support they learned the ways of self-support in building up churches and schools.

As a lad Albert was sent to England for education and was placed in the prominent non-conformist school known then and even yet as the Mill Hill School. It is located east of London and close to the Epping Forest. Here he remained for six years and completed the school course.

Returning to Jamaica he was engaged for a time with his parents and brothers in the local mission work, which he began to think of as an established and easy field. He knew of the far more trying and dangerous work being undertaken in Africa and he felt called to prepare himself to serve in some of the most difficult regions there. Having succeeded in saving a little money he went to New York and entered the New York Medical University as it was then known. This institution has now merged into the Cornell University. Here he remained for four years and was granted his degree. He soon

found friends in New York who were so sympathetic with his aspirations that they sought to meet all of his financial needs, but he insisted on working his own way, and found opportunities to do this.

The American Baptist Foreign Mission Society sought to enlist him in its work, having special need of medical men in China. As he learned of the extreme conditions existing there in those pre-Boxer days he looked forward to entering that field. He graduated in June, 1893, and was married in the following August to Miss Cora M. Shinn who had been pursuing a medical course during the last of his four years.

Just as that point the Baptist Mission received an urgent call for a medical missionary to go to Mongnai and work among the Shans. Urged to take up this task they consented and in October, 1893, they sailed for Burma. In those days Mongnai was indeed a frontier station and could not be reached without privation and a long toilsome period of travel. Husband and wife working together they soon acquired the language, meeting the people in their bazaars and carrying on the medical work in their hospital as well as in the homes of the people. After about thirteen years of rapidly advancing work the serious malarial condition of the region brought death so close to the domestic circle that it was found impossible to continue to make Mongnai a home.

Consequently, in 1906, Dr. and Mrs. Henderson settled in Taunggyi along Main Street, living in one small rented house and using another for dispensary and primary day school. Not only was the interest of the community in their work slight, opposition arose in almost every direction. This gradually gave way to interest and sympathy as the nature of their

work was understood. To meet the needs of Taunggyi another language must be tackled and a variety of new demands met. The thirty-one years of progress in mission work in Taunggyi is very evident to all who know even the general appearance of the place. With the cordial and effective co-operation of Rev. and Mrs. C. H. Heptonstall as well as other capable workers, the mission has won its present standing at this centre of the Shan States. The movement has been a whole-souled effort to help the people and the lives of the workers have been absorbed in it.

Dr. Henderson was a thorough medical student, keeping pace with the latest finding of the science. When he was free for his furloughs he took advantage of refresher courses in medicine and saw the work of leading physicians in their clinics. He did not rely wholly on chemical and physical treatment. He counted much on spiritual influences and sought to arouse noble motives that would keep life at its best.

He was a devoted Bible student. He arose early in the mornings to find opportunity for study when not pressed by medical cares. When asked to speak he often had subjects thought out as the result of his morning hours. He was peculiarly a man of prayer. The variety and intensity of his interests was shown in his petitions. One can easily believe that a record of his prayers would make a faithful account of his deepest inner life.

Dr. Henderson's heart was large. At home he was at his best. A devoted husband, to whom it was a trial to be absent for even a few days; a loving father, in constant sympathetic communication with his children; a warm-hearted neighbour, always responsive to every need and always looking for an opportunity to encourage and help; a born missionary, insistent on spreading the gospel of good will and sincere love as far as his

personality and influence could carry it.

Dr. Henderson was British born and reared and he retained his British citizenship throughout life, being an example of the growing amalgamation of sympathy between Anglo Saxon peoples. The appreciation felt by the British Government was expressed in awarding him the Kaiser-I-Hind medal.

Above all things Dr. Henderson was a Christian. His faith was firmly grounded. He believed with all his heart. His was not an unreasoning faith. He examined the scriptures of all the leading religions. He saw their effects in the lives of those he served. He considered the revelations of nature in his search for nature's God. His convictions became overwhelming. Then he learned to love the Christ of the gospels and of Paul, the Messiah of prophecy and of fulfilment. He staked his all, his life of love and effort on the promises of the Lowly Nazarene and lived in the joyous hope of eternal life.

His death came on Sunday, February 21, as the result of a violent attack of enteric fever. The funeral took place on the 22nd with interment in the Government cemetery.

Wallace St. John.



How little we thought that just eight weeks after Mr. Heptonstall was called Higher, to the day and almost to the hour, the call would come for Dr. Henderson!

We said to each other when he lay so ill, how can we spare him! We met together in groups and prayed. We asked that if it were possible, Our Father in Heaven would "let this Cup pass." We felt unable to spare him from earthly service. He ministered to our bodies as well as to our souls. He helped us all. He said to me as we were leaving the cemetery after laying away Henry's body in Rangoon, "You will have many

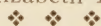
lonely days; look over towards our house and know that we stand by you ready to help in any way we can." He found some errand that gave cause to come in every day. He was standing by.

Dr. Henderson and Mr. Heptonstall came to Burma for missionary service the same year, 1893, the one arriving September 27, and the other two months later, December 1. They have followed each other to the Heavenly Home in the same order. Our loss is very great.

At some time or another in his long term of service, Dr. Henderson must have had access to nearly every home in Taunggyi and all classes and creeds mourn for him. Others will be writing of the funeral service when it was impossible to reserve any seats in the church. Every foot of room was taken up, as the town turned out to pay their last tribute, to one who in every sense of the word had been their friend.

As a community we are indeed stricken, almost bewildered but still we must "carry on."

Elizabeth M. Heptonstall.



Life in Burma is not unlike its fruits, which ripen at any season of the year; and in a peculiar way does it seem God has gone forth recently in His Baptist vineyard in Burma and plucked some very choice fruit from among us.

On our first trip to Burma in 1910, we "young folks" on board used to sit at the feet of the older missionaries as they told us of those whom we would so soon meet at Conference. One said, "Yes, you will meet Dr. Henderson of Taunggyi; he is a *good missionary*." I wondered, then; but have since learned through the years what was meant. He had the genius of never being weary in well-doing.

Gifted with a clear-cut, analytic mind, it was well supplemented by a childlike, radiant, and positive faith

in Jesus Christ, which gave him a natural desire to deliver the Gospel message to the ignorant and sophisticated alike. He was "not ashamed of the Gospel of Christ."

It always seemed to me that he ever regarded his medical skill as a peculiar tie to the Great Physician, "whose he was, and whom he served." If such were the case, he only enjoyed such a fellowship that he might more effectively help the sick and needy of any race along his pathway. More than that, like the Master, Himself, he always felt sure that the Father was near to bless and overrule, if need be, any mistake that human frailty might make. His tireless faithfulness has been a shining example and inspiration to me.

In closing, I wish to witness to his fearlessness as defender of what he considered right or needful. Whether at home, in New York or on the field one could be sure that he would stand alone, if necessary, for that which he felt was vital to the spreading of God's kingdom in Burma, and especially those people for whom he and his beloved wife gave their contribution of forty fruitful years.

His life might well be summarized in his so largely successful effort to let his light so shine as to glorify his Father which is in heaven.

M. L. Streeter.



Taunggyi will be so lonely without Dr. Henderson. As news of his home-going has come to us, memories have come flooding in. During the first hot season I spent in Taunggyi, Buster had para-typhoid, and it was Dr. Henderson who so carefully and tenderly brought him through. It was Dr. who gave up his beloved Tower Room to the children and me that I might watch our little house as it was being built—that Tower Room which was his sanctuary for study and relaxation. It was Mr. and Mrs. Henderson who waited din-

ner for me until 9-30 at night when the mail bus was late in reaching Taunggyi. It was they who perhaps on the very night of my arrival in Taunggyi after dark—a few minutes before their dinner—would come to “Five Oaks” to bring me a fresh loaf of bread and to find if I needed anything.

As I have seen him these past few years so untiring in his medical work, so faithful in his attendance at prayer-meeting and church, never sparing himself no matter how tired he might be, as I have seen the frailty of him, I have often remarked that I wished he would spare himself a little. But like Mr. Phinney he wore himself out in his service to others. He could be happy in no other way.

I count it one of the greatest privileges of my life to have known him. Taunggyi and we all are much the poorer for his going, but how much richer because of his life with us.

Odette Dyer.



Dr. Henderson

A little over a month ago our beloved brother, Mr. Heptonstall, was called to his reward, and now his beloved friend and ours, Dr. Henderson, has gone on to join him in that home above. We cannot forget his beautiful tribute of love to Mr. Heptonstall, but little did we think he would so soon be called to join him. How greatly they will be missed! Taunggyi will not be the same to us this year. So many things will remind us of them. They fought a good fight, they finished their course, and now they have received their crowns of glory.

Though we knew through Margaret's letters of Dr. Henderson's continued illness, the telegram which came yesterday gave us a shock. We can hardly realize he has gone.

There are several things about Dr. Henderson which have impressed me deeply. First of all, though a man of

strong convictions, he always spoke the truth in love. If he felt a brother was in the wrong he would tell him so, and yet with such a loving spirit that one could not take offence. His passion for winning men to Christ also impressed me. He seemed ever alert to respond to human need, both physical and spiritual. This often came out in his teaching of the Sunday School class which I count it a privilege to have had the opportunity of attending during the holidays for the past two years. I remember one experience which he told us of that illustrates this. After a day of hard work just as he began to undress to go to bed he felt a very strong impulse, or leading of the Spirit, that he should go over to the home of a neighbor. Tired though he was he redressed and went, and was able to meet a need in that home which brought great spiritual help to its occupants.

His fidelity to his work was another of his outstanding traits. Faithfully every week he went to Heho and the other dispensary in the district to minister to the needs of the sick, not considering himself. And he always made these visits opportunities for ministering to the souls of men as well. He had great sympathy for the suffering. He was also a very fair-minded man and above all he always impressed me as a man of God. Such a man though dead will continue to speak. A life like that cannot end. It has in it an eternal quality. Our sympathy goes out to all the bereaved ones both here and in America and China. “Well done thou good and faithful servant.”

W. E. Wiatt.



With the passing of Dr. Henderson I feel I have lost one of my oldest and best friends in Burma. On my first trip out as a young—very young—missionary, in 1901, Dr. and Mrs. Henderson, with Katherine and

Ralph, only two and six years old, were returning from their first furlough, and there could not have been wiser or more delightful travelling companions. Their fine Christian spirit and especially the beautiful relationships in their home life, husband and wife and parents and children, made a deep impression which has lasted me throughout the years.

Dr. Henderson had strong convictions and yet was always ready to consider the other's point of view and discuss things in Christian love. He lived his Christianity from day to day in such a genuine practical way that none, of whatever race, could come in contact with him without feeling that he was a real representative of the Master he served. He loved his work and gave himself unstintingly to it. More than once I have heard him tell that when a young man he did not want to be a missionary, yet felt it his duty to go, and hoped he might be sent to Africa where he would probably die young and soon be freed from the irksome job! Knowing his whole-souled devotion to his work, these youthful feelings appeared most ludicrous. His fine sense of humour was always a joy and was often displayed in delightfully funny verse.

Though in his medical work, he touched many races, his life was given to the Shans and he never lost faith in them that they would sometime accept the Gospel which they have so obstinately refused. While primarily a Shan missionary he felt like Paul that he was debtor to all men, and after being a dozen or more years in the country he took up the study of Burmese and made himself sufficiently proficient in that language so that he could preach and pray acceptably in it. I feel his example in this direction is something we all should follow. Surely none led a busier life than he, for at that time he was in charge of the school and evangelistic, and medical work in Taunggyi, yet he found time, made time, for this lan-

guage study. I feel rebuked myself when I think of him.

"Thou hast taught me, O Lord, that the work need not close when the life on earth has closed. Thou hast taught me that the influence can outlive the hand that shed it. Thou hast taught me that much of this world's work is done by the departed—that we live by the afterglow of many vanished days. Help me to remember that among the forces of earth there is none more potent than that of those we call the dead." — *George Matheson*.

Emma W. Marshall.



How rapidly our numbers are being depleted! Three highly trained, widely experienced, deeply consecrated fellow-missionaries, have been called into The King's Presence within the past four months—brethren Geis, Heptonstall, and Henderson. It is utterly impossible to adequately appraise the value of their lives and labours and far-reaching influence. Individually and collectively we fervently thank God for all they were as representatives of Christ, and for all they did on behalf of the Kachins, the Karens, and the Shans, respectively, and for all they meant to us who survive them for a little time.

Dr. Henderson could truly say, after the Royal Example of his beloved Master, "my meat is to do the will of him that sent me." No journey was either too far or too difficult for him to take, on behalf of man or woman or child, rich or poor, of any race, who needed his professional medical services. With a glad sense of God's surrounding presence, of the indwelling of the Holy Spirit, the absolute dependability of the Bible as God's revelation to mankind, and with a soul-satisfying experience of implicit faith in the Lord Jesus Christ, as his very own personal Saviour and Lord, he lived the life of a happy care-free child, loving and be-

loved, in God's great family. All his medical work was steeped in prayer. He felt himself to be merely a humble assistant of the Great Physician, when diagnosing, prescribing, and treating his patients. No wonder that his name became a household-name throughout Taunggyi and the Southern Shan States. What physician will, when he learns of the home-going of this beautiful and eminently useful life in the midst of multitudes of needy people, cancel his present plans and ambitions, and hasten to fill this vacancy?

To Mrs. Henderson our sympathy is extended in this day of her poignant sorrow; and, at the same time, our congratulations are offered because she was privileged during many many happy years of ideal married life, to be associated with Dr. Henderson in the most intimate and sacred of earthly relationships, and to be his adviser and helper in all their united plans on behalf of the Kingdom of God in Burma. To the sons and daughter of our loved brother we give assurance of our fervent prayers that they and their mother may be comforted with God's sustaining comfort. "Said I not unto thee that, if thou would'st believe, thou should'st see the glory of God." How quickly that impenetrable darkness which filled the homes and the hearts of Mary and Martha, was relaced by an interpretation and compensation, which flood-lit their erst-while desolate home and illumined their hearts with a joy and gratitude to Christ, entirely beyond the power of expression, when Lazarus was restored to their circle. At the end of our life's journey, in our Father's house, we shall meet again our loved ones who have gone before, and completely understand all that is dark and inexplicable to us, during our pilgrimage to the City of God.

Ernest Grigg.

An Adequate Program for Pwo Karen Work

Do you know that there are nearly as many Pwo Karens in Burma as there are Sgaw Karens? When it is realized that these are concentrated in the Deltas of the Irrawaddy and Salween or in the foothills of Tenasserim it will be seen that dense blocks of Pwo Karen villages have existed at least from the beginning of Pwo Karen Mission work. I have traversed village after village two to five miles from the river or creek where Pwo Karen is commonly spoken. In some of these places the police officers and traders require to know this language for many of the people do not use Burmese.

In Bassein Field there are 190,000 in round numbers, and only one general missionary. Maubin Field comprises Pyapon and Hanthawaddy districts, 114,000, and has one general missionary and one lady; whereas there are thousands in Henzada and Moulmein with no missionaries of their own, but are part of the general Sgaw Karen associations. Although it is 100 years since the first work for Pwo Karens was opened at Don-yan, Thaton district, the Pwo Karen work has never been adequately staffed. To-day there are but two families and one single lady designated to Pwo Karens who in Burma number 487,824 souls. If each missionary, including the lady were able to preach to a thousand different persons daily it would take five and a half months for each Pwo Karen to hear the message once.

Thaton district with 101,756 Pwo Karens has as yet received little attention. The Sgaw Karen Missionary in Moulmein has often complained that his is in reality two fields. If ever this solid block of Pwo Karens is to be reached, *now* is the strategic hour to begin. Thaton is a natural center with roads being extended year by year. Its villages would be more

easily accessible to an active itinerent missionary than are the water bound sections of the Irrawaddy Delta. It is an anomaly that this cradle of the Christian Gospel in the Pwo Karen tongue has been so neglected. Some of the purest Pwo Karen tribes live there and have hardly had an opportunity to hear about Christ in their own tongue. *Should not a new family be sought for Pwo Karen work in Thaton?*

To-day after 100 years of Pwo Karen Missions we look out upon the map of Burma with these large blocks of Pwo Karens barely touched with the exception of the Bassein-Myaungmya Field where five per cent are evangelized and Maubin Field with only one and three-quarters per cent evangelized. Perhaps Henzada would show as good or better percentage but separate figures cannot be obtained. In these fields where Pwo Karen work has been carried on as an independent venture, growth has been noticeable. In other areas where separate work has not been carried on, but relatively slow growth has resulted. With the exception of Henzada, Mission Policy originally recognized both Sgaw and Pwo Departments. For many years Moulmein, the oldest Mission Station was thus enumerated and in Board Annual Reports it was stated that the Burman or the Sgaw Karen Missionary in Moulmein had temporary oversight of the Pwo Departments. Whatever may be the reason there is abundant proof that Pwo Karen work has prospered where the Pwo Karen Departments have been maintained down through the years. The fact that there has seldom been more than two General Board Missionaries at work for any length of time is undoubtedly the cause for the relatively slow advance of Christianity among the Pwo Karen race.

But what have been the results of 100 years work? There are 10,000

Christians in the Bassein area comprising seventy-five churches. There are 2,000 Christians in the Maubin area comprising forty-two churches. There are said to be nine Pwo Karen churches in the Henzada and seven Pwo Karen Churches in the Moulmein Associations. Within the last four years there has been great gatherings among the Pwo Karens when 353 souls were baptized in a day and more than 600 the following year in Kyonpyaw section alone. In that same year other baptisms in Myaungmya section brought the total to 1000 for the year. And the wonderful part of it is that similar movements are still going forward. Before Christmas this very year eighty-five were baptized in one village. The indications show that there is a strong indigenous organization and impetus. Bassein-Myaungmya Association with 10,000 Pwo Karen Christians of whom at least one-tenth are new converts presents without doubt a great challenge. What has been happening on the Kyonpyaw side can be seen beginning on the Myaungmya side. *But what of raising up leadership to teach and shepherd this multitude?*

There are too few ordained pastors. We need trained leadership not only to care for the new converts but to press the work of evangelism now that the people are keenly receptive. For that reason the Pwo Karen Bible Training School was established two years ago. *But how can the Bible Training School be expected to carry on alone indefinitely?*

Seminaries are coming to be recognized admittedly as the places where missionary influence and instruction are longest needed. In facing the present needs of the Pwo Karens the maintaining of a strong Leadership Training Unit is the paramount need. *A full-time experienced missionary for literary work and Bible teaching in the Pwo Karen Bible Training*

School in Rangoon *must be obtained* if the whole Pwo Karen program in Burma is to be safeguarded.

The Pwo Karen people have expressed their desire times without number and no missionaries have been forthcoming. In good times and in bad times they have longed for such help. To-day they have so nearly despaired that many say there is no use to ask. But the need exists and they will receive anyone who truly seeks to understand them. They are predominantly cultivators. Often they live on the poorest marginal land. Few have the opportunity to study beyond mere literacy—many not even that far. But of the limited number who have graduated we find two fully qualified lady doctors, one second in rank at Dufferin Hospital, an English teacher at Judson College, and an Inspector of Schools. Some are faithful teachers, nurses, clerks while others have made good in Military or Police service. One of them was sent to England twice representing the Karens at the Burma Round-table. But still the rank and file are living a hand-to-mouth existence and their means of giving is small. Yet the Mission appropriation per capita is less than 8 annas while they themselves give more than 4 rupees per year each on the average.

Whereas hundreds of thousands of rupees have been given to Sgaw Karen work during all the years, Pwo Karen work has never had more than two families at once and only moderate appropriations in two stations. If proportionate opportunities had been given to the Pwo Karens we believe that they too would be approaching self-sufficiency. Comparison is not intended to reflect unfavourably upon others but since comparison is enlightening we feel justified. In any case Bassein has inevitably been singled out for comparison again and again. In Bassein the Sgaw Karens are seventy-five per cent evangelized.

The Pwo Karens need immediately one new family to begin to learn the language and to be ready to relieve the missionaries whose furloughs shall fall due. If Thaton is to be invested inside of two or three years an additional family is likewise needed. In any case if an experienced missionary is to be drafted for the Bible Training School his place should be filled. *So at the very least two new families ought to be made available* for the 487,864 Pwo Karens in Burma. We all rejoice that the 153,879 Kachins have three families and a lady as a recognized legitimate need. Should not the needs of the Pwo Karens who out-number the Kachins 3 to 1 receive consideration as well?

It is our firm belief that in strengthening the Pwo Karen work at this time we shall build up a formidable instrument for winning thousands from the very threshold of Buddhism—thousands who, conversant with Burmese customs and religion when won to a firm belief in the triumphant Christ, must exert a tremendous influence upon their Buddhist neighbors. If Burmese speaking Christians represent an asset in prosecuting this Gospel Calling in Burma, then dare we neglect such an opportunity?

E. T. Fletcher.



Notes on the Moulmein Mission, 1936

Since the Moulmein missionary is also Superintendent of Mizpah Hall School, and the Leper Asylum, and half-time preacher at the English Baptist Church, too little travel is the note. However, a village uplift project has been started near Ta Krai, a village with 600 church members, and seems promising. Another started itself. You just can't keep people from working! It has also been mentioned by the District Commissioner. Both of these are in the center of a large population of intelligent Karens.

Extended trips to the north, east and west, and south-east and now one near the coast to the south, have been made. Paka village, recently visited, shows signs of reawakening after being hindered by drink, etc. Now a fine pastor's family with groups of young people travelling to take the Gospel. Another village with no Christians, but tobacco, kun, drink and opium (Karen name "bane" is fitting), added together spell "da-coity." They received us kindly and listened well but what a contrast to our Christian villages!

We have more calls to hold baptisms than the evangelist and missionary have time for. The reports for the year have not been made up yet but fifty-five baptised in five weeks makes it look as if last year's record would be exceeded, when the figures from the forty-seven churches, who support their own pastors, and those of the fifty-two Home Mission Society workers are added.

Still we have 317,000 non-Christian *Karens* in more than four hundred villages, on this large field, made up of TWO-AND-A-HALF fields.

Now it is proposed to let the little flock carry on alone. Why? We call, "Carry on, America!"

Rev. A. Judson Weeks.



Dedication at Danubyu

We have just come back from Danubyu and the great two-day celebration that was held there to dedicate the new chapel. It was a great time for us all — any dedication is, but this one particularly, for the hand of God is so clearly shown in it. The history of the place goes back many years. Mr. Brayton spent some months at Danubyu and gathered a church there. Then the Ko San Ye movement came along. As many of you know, he was a leader of ability who branched off from the Baptist and formed a sort of religion of his own based on Christianity. He took many

of our people with him, including the Danubyu church. At one time it is said that he had a thousand members there. He, however, became more and more eccentric until it was clear that his movement was not Christian, and finally he committed suicide in a well. His followers were scattered — most of them returning to Buddhism, some returning to our fold, and some just drifting. But the property at Danubyu was lost to the chettyars. They in turn had allowed the Buddhists to acquire it, and they were expecting to build a phongyi kyaung there. That was the situation about two years ago. The Christians were not happy about it, and got together to pray and consider how they could rescue their old place of worship. Finally, through S'ra Shwe Dwa, our evangelist, they appealed to the Maubin Deputy Commissioner. Here too the Lord intervened, for the Deputy Commissioner listened sympathetically and reversed the previous decisions on the grounds that property devoted to religious purposes could not be mortgaged. He further stated that he would give the ground to the Baptists permanently if they would build a chapel. So the Pwo Karens raised the money — one man gave half the cost (Rs. 3,000) and the other Rs. 2,000 was contributed by others. So now there is a nice frame chapel seating about 300 — well built, with corrugated iron roof. And this week was the culmination — the dedication. A mandat was built and decorated, and friends were invited from all over the delta. There were Pwo Karen delegations from Moulmein and Henzada as well as all the Bassein and Maubin sections. The missionary guests included: Dr. Howard, Mr. and Mrs. Phelps, Mrs. H. W. Smith, Dr. Chaney, Miss R. Anderson, Mr. Conrad, and the Fletcher family. There were various choirs and two bands and the celebration lasted two days, ending with a Communion Service on Sunday after-

noon. I wish you could have heard the stirring speeches that were given on Saturday night. A choir would sing and then some elder would talk, another choir and then another talk. These people are desperately in earnest. They rejoiced over and over for the leading of God and His goodness in making His new chapel possible. And yet they kept saying over and over, "We are not happy. How can we be happy when so many of our friends and relatives are lost in heathen darkness and do not have this glorious Salvation? Up, Christians!! Go Forward!! Our strength is in God Almighty! Let us go and win others to Christ." They have asked for the missionaries to help them. They are not asking for missionaries so that they may get more money from government to run their schools. They are asking for missionaries to help them to evangelize. Oh, let us be so on fire for God that missionary and national alike may work together to the limit to win the lost to Christ.

Virginia Fletcher.



Tiddim, George's Birthday

I think it's awful the way some people are kicking round the educational dog. What is the Burma Mission coming to? I fear some of the younger brethren do not understand what our object is in Burmese work. But they are not the only ones who are so unlearned. For instance when I came out at first, a missionary told me that in the early days the missionaries studied their Bibles while now they study the educational code. There you are. Then when Government first introduced the conscience clause another missionary wrote me that perhaps if our schools were closed our Burman missionaries would get out and preach. What an awful thing to say! They as well did not seem to grasp the wide scope of the Burman mission schools. Did you not read that monumental report of a

Foreign Secretary some few years ago who in his report declared that a Burman missionary opens a station and after he has gathered a number of converts he opens a school for them. That is official. So I don't see how it can be gainsaid.

But I believe we should carefully, weigh everything before we decide to close the schools and wreck the office of Educational Secretary. For instance without them what will we discuss at Conferences? It reminds one of Mrs. A. who said to Mrs. B.: "I have never been sick a day in my life." To which Mrs. B. replied: "Then what in the world do you find to talk about?" Wouldn't it be funny if with no schools to talk about and methods of teaching and curriculums and so forth we discussed the best method of evangelistic work and how to enlarge the Kingdom? If this were done I fear you would be terribly bored by some of the hill missionaries coming to Conference.

Then too think of that cruel rule that a man must learn the language before he goes home or else he might have to stay there. Without schools we would miss the opportunity of passing such legislation.

Without schools there could be no missionary stand up again and say: "I have seven Anglo Vernacular Schools in my field and we have not increased a single Christian in this town since I came out many years ago."

So I say we should not rush into these matters without due consideration. It might be there will be even no need for an educational authority to come out from home and get the Conference to sanction an assistant educational secretary. That would be another loss.

Ah! well, we still have some Karen and Kachin and Chin Christians.

J. N. Cope.

Thonze

I can hardly believe that February was only 28 days long; so many things happened in it. Packing and getting ready to pack and wondering what to pack and when. And we are not packed up yet. The Burmans know how to pack. They just tie up a little "tote" and off they go. The simple life exemplified.

First of the month we went to Prome and had a fine long visit with Dr. and Mrs. Roach and incidentally turned over the Zigon field to him. How much they are doing, and retired, too, at that! (Got some Prome oranges there too. Best in Burma, nearly as good as those from California except to Californian).

Then we had a hundred-mile visit with Dr. Howard from Prome to Thonze. We almost talked a book. Same old Howard, improved with age. The people enjoyed their conference with him, and he gave them encouragement and made them feel that they had a friend in him. We were sorry that Mrs. Howard could not come along.

Then we started three Daily Vacation Bible Schools on the Thonze field. (We had already started one east of Zigon). I have visited them all twice, those on the Thonze field, and on the 27th closed them. The Hobbsses came over from Henzada to help close two of them. Oh yes, they were on the program too, and in good Burmese. The schools were very good considering what they had to contend with. They did a lot of good work in the villages. There were so many ailments to doctor and they were successful in most of their treatment with such medicines as quinine, iodine, ringworm medicine, and Mag. Sulph. Two baptisms and two weddings was part of the results. Here was a good interest among the grownups.

Mr. Hobbs gave the people of Okkan a fine sermon in Burmese on the

last Sunday of the month, and it was finely delivered in Burmese and thoroughly enjoyed, and we hope it will be practiced.

Three car loads from Rangoon spent a couple of days with us while attending the Karen Jubilee at Tharrawaddy. They ate at Thra San Baw's and slept here. Nine slept here, and there was plenty of room left. Could almost have a Conference here if it were not too big. But don't have it till we get back.

Next month will be full of "good-byes" and farewells and last things, etc., etc. We'll be too busy for words. But the next month we will be sailing along on the Blue Pacific.

J. T. Latta.



Random Notes

Speaking of books, Dr. Richard E. Day's Centennial biography of D. L. Moody, "Bush Aglow" is good reading. It is written with the purpose of revealing what was back of Moody's unparalleled power to attract and win men to Christ. The style is somewhat allegorical, as such chapter headings as: "Pilgrim Walks in the Flesh," "A Holy One Gives Him an Accolade of Fire," "Pilgrim Takes up a Trowel" indicate. It is a narrative of what a servant of the Lord was able to do with "his human best, filled with the Holy Spirit." It proves that, "when the Fire of God indwells our humble humanity, we have the power to move with April freshness amidst boundless responsibilities: it is not *work* which destroys us; but *work in the flesh*."

The same author's book on Spurgeon, also a Centennial offering of 1934, is another readable book. I have greatly enjoyed both and can recommend them heartily.

I wonder if Burman missionaries remember that there are loads of post-card size leaflets (one-page only to be pasted on back of cards) with

songs, such as "Take the Name of Jesus with You," "God Will Take Care of You," "Jesus Loves Even Me," also the Ten Commandments and many good single verses. These do very well for D. V. B. S. or S. S. where you cannot buy song books for all. Ko Ko Gyi has used these in his City Mission S. S. and likes them very much. All these are lying on the shelves at the Mission Press, why not send for them and use them?

Among the cold season visitors to Rangoon, there was one who remained less than twenty-four hours, but who gave us an inspiring and timely message, Mr. Alexander McLeish of the World Dominion Movement. His arrival was so uncertain that we could not know long enough ahead to make his meeting well known and get him the hearing he should have had. It is to be regretted that so few of our indigenous leaders heard him, for his message was certainly for the indigenous church and her responsibility in meeting the present crisis.

Having just toured all of India, he had with his trained powers of observation gained a comprehensive view of the condition of the church—her opportunity, her weakness and her strength. With his own unbounded faith in a God whose resources are not limited, he encouraged us to look to Him for supplies, to depend on Him for strength, and to go forward as He leads the way. He spoke of the tragedy of retreat in this day of open doors, but also of heartening instances of voluntary workers coming forward in India to enter those doors and make the advances in the Power of His Might.

It seems a pity we could not have kept him here to help us with the problems facing us and to give us council at conference, but after all, we do have access to the same source of strength he has and should be able to draw from there sufficient for all our needs.

Visitation work is interesting, valuable, and sometimes, fruitful. That is about all I have been able to do in this Womans' Board job so far. Have been renewing my former slight acquaintance with the Burmese language for a year now (with several lengthy interruptions) but it still eludes me with persistent skill. When I think I have mastered an idiom and then have occasion to use it—it is gone and the Kachin equivalent is right on the tip of my tongue. So my visiting has been more for the sake of getting acquainted with the people, getting them to attend our meetings, letting them know they are not forgotten. I have felt rebuked at times for not having known some of these families who are second and third generation Christians, who ought not to need special urging to continue in the faith and yet do need just this touch of personal concern in their spiritual welfare. This is where the by-gone generation of missionaries made a great contribution of unrecorded value. They knew the people in their communities, they were frequent and welcome guests in the homes, their influence was both restraining and constructive, and they were looked upon as pillars of strength in times of stress and trial. I wonder how many of us, with our busy-ness, our rush from one thing to another, our multitudinous cares and duties, all in good causes, no doubt, are accomplishing anything really worthwhile in all our rounds of ceaseless activities? I really wonder!

Hulda Keller Smith.



Henzada Highlights

During the last week-end of January we went to the Annual Association of Henzada District, the first one we have attended since our living here, in Henzada town. It was held up in the northern part of the district this year and hence we had less in attendance than if it were more central.

However, the program was very well planned by U Shwe Aye and a committee and everyone had a profitable time together. From 7 to 8 each morning we had a prayer meeting. And curious enough the phrase which they use to announce such a meeting literally means "to wake up, or stir up" — which I am sure we all needed. Then, came the "tamin." At 10 o'clock there was a devotional talk and business matters followed. In the afternoons there was time for special meetings: Women's Meeting, Young People's, and reports from various churches of the district, and further business matters. "Tamin" again at 4. Then, at 6-30 began the preaching session of the evening — nothing under two hours would do, with different ones going up onto the platform and having their turn. At first I noticed that they all paused at the base of the platform, wiggled their feet a bit, and then went up. And they would do the same thing when they came down. I wondered what was going on. I soon discovered that it was their shoes: they always took them off before going up and then walked about barefoot. Frequently at the close of meetings I would have the benediction when they found out that I had learned it. I guess they wanted to try me out.

With humility I mention my attempt to preach a sermon in Burmese. I wonder if it did anyone any good! Studying this language is indeed the greatest mental test and challenge I have ever had. But we are both keeping at it gradually. After that Sunday morning meeting, Christian baptism was given to two young men — one a Burman and the other an Indian. It gave me real pleasure to do this too. It also meant a lot to them and to the many others who stood on the shore observing the ordinance. I was told there were many children in that place who had never seen a baptism, and to them it was a most curious sight I am sure.

While sitting in those meetings I couldn't but compare this year with the time we visited last year. What a difference! Although we are still just beginning in the language, it was a little easier to understand, and now I know the pastors and leaders by name and last year it was just so many people to shake hands with. Also, the whole set up of plans for the new year meant a great deal more than last year when I knew nothing of the work.

This month I was glad of the opportunity of going to Toungoo to be at the Youth Rally there. It was the annual observance of C. E. Day throughout the country of Burma, and with about 500 young people gathered there it was a great inspiration. In that I happen to be the President this year. I still thank U Bah Tun for asking me to come. Also, the time spent with the Rogers in their home was one with fine friends.

Dr. Howard's coming to Henzada was an important thing to us. In visiting the mission stations of Burma, inspecting the work, conferring with the missionaries and the native peoples concerning the problems which are now before us all due to the lack of funds and resources is indeed a difficult task for him. Facing such facts and suggestions made in the "evaluation report," offering plans for future work, and adjustment is our test. Right now we do need new trust and courage.

Also this past week has been full of varied experiences. A trip into the jungle always causes that. The clearest thing in our memory now is that of the baptisms of new Christians which we had when we were in the village of Nautmee. My, what a happy time! There were five who decided to become Christians and to declare such through baptism. The pastor told us there were to be nine, but four apparently were afraid to do so at the last. It is truly difficult to make such decisions. The Buddhist

influence is so strong, and is, in most cases, a person's entire background in religion. The Buddhist people are continually trying to prevent certain ones from making such decisions to join the Christian ranks. I remember one woman who talked with us one day and that very evening, Buddhist friends came in the attempt to keep her in the Buddhist fold and to swing her from any consideration of Christianity. Another woman had been considering the matter for over two years now. She was still undecided the day we visited at the home. But I let it stand, merely telling her to consider it well; I purposely did not bring any pressure to bear, for frequently that is so antagonistic. But the next morning she came and told us that she wanted to be baptised. Yes, many people say that they believe in Jesus and His way of living; also, that they believe in God. They are interested in Christianity but to declare such publicly by the act of being baptised, puts fear into many. Altogether there were five people — four were from Christian homes, and one from a Buddhist home. They were two mothers and their sons; and a single man. Fellowship between Christians means a lot out here. Frequently where there is only one Christian house or a single Christian in a village, they recant and return to their old way of Buddhism.

But my story of people becoming Christian in this village is not finished. We left the village one afternoon late and came back to the place where we could catch the train the next morning. The next morning, early, a lad came in on his bicycle, a distance of six miles, to tell us that he too wanted to be baptised. He had lost courage the day before; he was one of the four who faltered. But seeing the others doing it, he too wanted to be baptised. So goes the work of Christ in the land of Burma.

Right now we are having a Daily Vacation Bible School at another vil-

lage where we have found a group of the finest youngsters. They are all beautiful. How much there is to do for them! How fortunate we are that Daw Hannah could take time to come and be with us this week at our first school of the season! We have had such schools in America but there are so many adjustments to be made out here that her wise judgment and experience and Mr. Latta's suggestions have helped us a great deal. We look upon the Daily Vacation Bible School as a great leavening force of this Christian task in Burma. We certainly will look forward to the return to the village of Nautmee for a Vacation School.

Now as we write this and remember these people out in the district, we not only think of the work which is to be done in so many ways but also the demand of Christianity upon our lives. Especially after giving the baptism and entering into the Lord's Supper with them, one is conscious that one's life is so far from the good and the ideal which we proclaim, and the message of love. Contemplation of just one day makes one feel so humble and unworthy for the place. How difficult it is to be a true Christian!

Cecile and Cecil Hobbs.



Toungoo — Paku

In February there stand out several events important to us personally and to the whole Toungoo Mission. First and foremost I would mention the visit of our Secretary and former missionary associate, Dr. Howard, on February 16th. The only thing to mar this visit was the illness of Mrs. Howard which prevented her from coming and shortened his visit. However he had time for two good conferences with each group of Karens here, when they brought up matters which troubled them and talked over plans for the future. The wise way in which Dr. Howard met them and the

sympathetic spirit which he showed throughout gave great satisfaction to all concerned. He will never know what a good breakfast he missed by coming late, curries of pork and wild fowl, served by the Bwes to which friends from the Paku side were invited; but he was in time for the tea served for the crowd by the Pakus. It was pleasant to have the Karens join so cordially in entertainment. Mr. Klein considerably had a birthday that day, so that the whole mission circle, including the Rogers, had a birthday dinner at the Klein home-
stead.

Another event of outstanding import was the fact that for the first time in history a Baptist missionary attended the meetings of the S. P. G. Conference at a village in the hills, and the finest fellowship was enjoyed there. Those who know of the former rivalry and ill-feeling of these two sects will appreciate how much this meant. Of course this having fellowship with Anglicans was one of the points brought up to Dr. Howard and he assured them that co-operation with other denominations in all good works and having fellowship with them in brotherly love was what the Board at home most earnestly desired. It did not mean joining their church and one could remain as loyal a Baptist as ever and be true to Baptist principles. When Mr. Marshall assured them that he had and would keep the promise he made before leaving the Seminary that while in Burma he would not commune with other denominations, they felt quiet happy. While it may take sometime for the Karens to come to the position of the Board, yet a beginning has been made and we hope and believe it will grow.

A great experience for the Marshalls was the attending the Tharrawaddy Jubilee on February 21st. For us it was like going home for that was our first home and work in Burma for fifteen years and it was great to

meet again with old friends and feel their warm affection for us. The Lattas kindly gave us the hospitality of their home, together with the Chaney, H. W. Smith, and Miss Maine who came up for the day. The Phelps also came over from Henzada, the mother Association from which Tharrawaddy broke off. But we had our meals with Thra and Mrs. San Baw who served us most sumptuously. Thra San Baw asked Mr. Marshall to preach the morning sermon on Sunday on the motto chosen, "Walking with God," and he had a large and attentive audience. During the twenty years we have been away from Tharrawaddy the number of churches has grown from thirty-two to fifty. Thra San Baw and his faithful fellow-workers have certainly carried forward the work well.

The day after returning from Tharrawaddy Mr. Marshall went to the jungle but must be back next Monday for the Tenth Standard examinations. The following week comes the Paku Association and we can go on the new Mawchi road to a point an hour from the village.

Emma W. Marshall.



Expected Arrivals

Miss Helen Hunt is expected to arrive in Burma by the *S. S. Saging* on June 1.

Dr. A. B. Grey is expected to arrive in Bombay on the *Strathnaver* on September 26.



Death

In Taunggyi on February 21, of enteric, Rev. A. H. Henderson, M.D., age 71.



Stove for Sale

Petrol pressure range—4 burner with oven, green enamel finish. Cost over Rs. 200 but Mr. and Mrs. Campbell will sell for Rs. 75/- The stove is in the Press, crated for shipping. If any one is interested, we will uncrate it and see that it is in working order.

M. W. Andrus.

TWO NEW BOOKS

"IN THE STEPS OF St. PAUL"

H. V. Morton Rs. 5-12

"This book is the same fascinating blend of Biblical commentary and travel narrative that characterised its predecessor, IN THE STEPS OF THE MASTER—a book which became the best-seller of 1935, and was hailed as a masterpiece by critics, churchmen and lay readers."

"The Author's intention in this book is to show St. Paul as saint and as man, to indicate the problems which faced him when he set out to Christianise the pagan world, to describe the world in which he lived, and to contrast the cities of that world with their condition to-day, as revealed to a modern traveller."

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"In the structure of the book I have tried to meet three needs:—

1. A book of daily devotions for personal, group and family devotions. Instead of making it, as is usual in devotional books, a book of scattered thoughts, changing from day to day, I have woven the devotions around one theme, 'Victorious Living.'

2. I have gathered these daily studies into groups of seven, so that the book can be used as a weekly study book by classes of various kinds.

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